

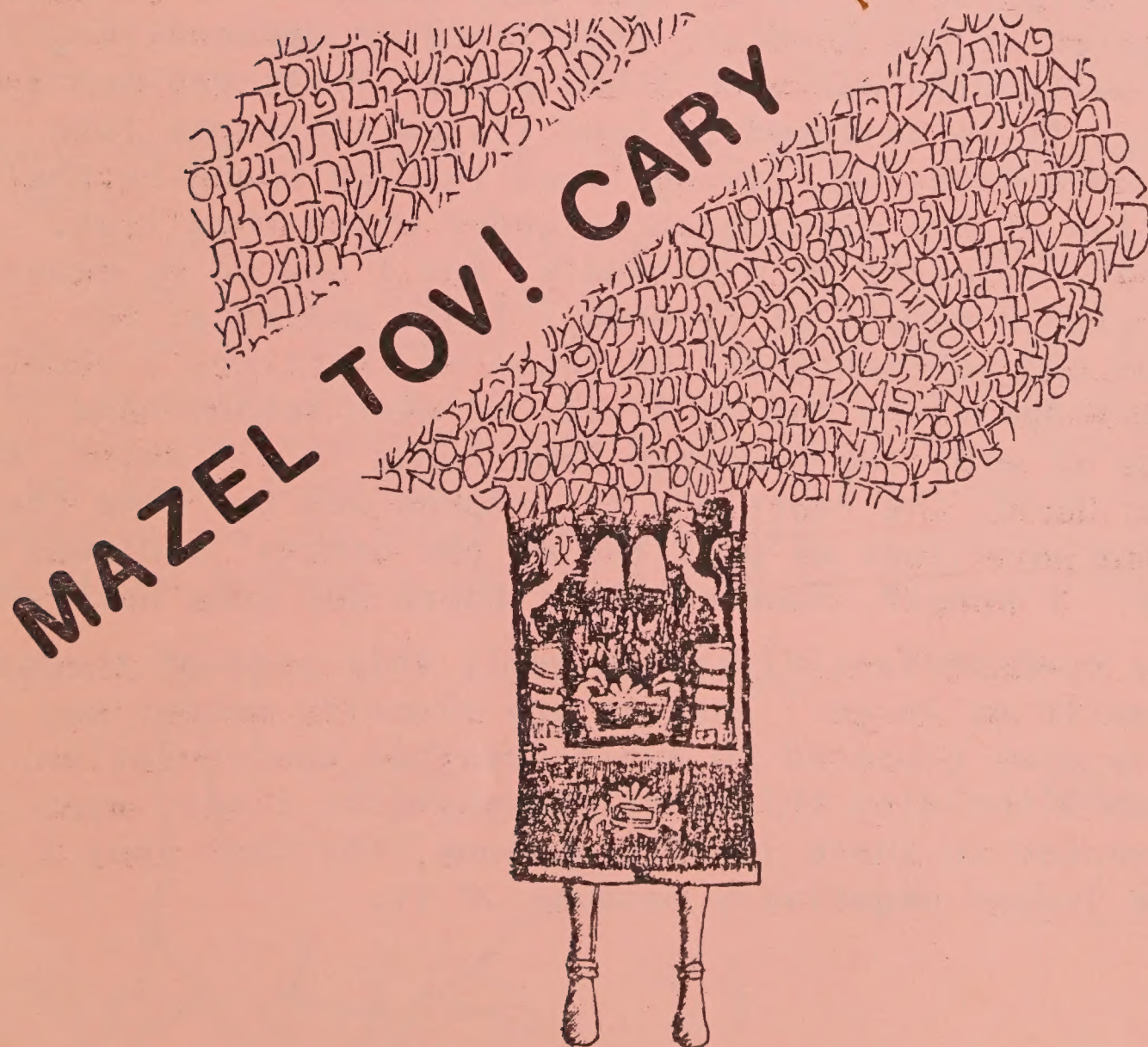
THE JEWISH GAILY

# פארשארד

שער זהב SHA'AR ZAHAV

JANUARY 1981

## OUR FIRST BAT MITZVAH





# from the co-leader

Coming out goes far beyond saying to someone, "I am gay." Coming out occurs a thousand times a day, and encompasses every facet of our personalities. We--and every other human being--must come out repeatedly, whenever we happen to hold a minority position in comparison to those around us. A Jew among gentiles, a meat-eater among vegetarians, a non-Zionist among Zionists: all are presented with the frightening but liberating choice of staying closeted or coming out.

Coming out is never easy. The phrase implies risk as well as freedom. It can occur only when the need to be honest with ourselves and others outweighs the perceived risk, and when we respect our lifestyle enough to share it freely with others. In San Francisco, it is relatively easy to come out as a lesbian or gay man. But what about coming out as everything else we are as well--Jewish, vegetarian, bisexual, Punk rock lover, or what-have-you? Like all other inhabitants of the planet, we are often close-minded about the "otherness" of our neighbors. Our own oppression does not always enable us to practice acceptance or even objectivity.

Let me present a relatively easy example. I recently participated in the Advocate Experience, a weekend-long self-actualization workshop aimed primarily at gay men and lesbians. It is designed to lead its participants into fuller, more creative, loving lives through changing their perspective of the circumstances under which they live. The weekend affected me profoundly, and I shared my experiences with a number of friends. I was amazed at the swiftness and vehemence of the negative reactions I received from individuals who had no first- or even second-hand knowledge of what the Advocate Experience is all about. On the other hand, the reactions of friends who had done the Experience were just as positive as the others' had been negative. I sensed, however, that there was some hesitancy among my co-Experientialists to admit this part of themselves to the world at large. Just as any minority member may decide to stay closeted to avoid possible confrontation, I too began withholding this part of myself at times, even when I wanted to share it with someone, for fear that I would be judged negatively because of it.



Another instance in which I had the opportunity to come out or not occurred soon after I did the Advocate Experience. A friend of mine was regaling a group of us with the account of a lesbian S&M party she had attended (as an observer, of course, and not a participant). Her tone was anthropological; her listeners were as titillated by her story as grade school kids looking through National Geographic for the dirty parts. On one hand, I felt compelled to reiterate my friend's point that the women at the party had been quite friendly, and did not appear deranged or monstrous in the least. On the other hand, to do so might imply that I was "into" S&M. Fearing guilt by implication, and being a little afraid of my own attraction to S&M, I felt like a straight feminist who feels compelled but afraid to speak out against homophobia.

Each time we find ourselves presented with the option of coming out, as in the above incidents, we can react a number of different ways. We can feel fear or embarrassment, and respond by either confronting its source or by continuing to hide. As already mentioned, when the need for honesty becomes greater than our fear of coming out, we will confront it. Or, once our self-respect becomes great enough, we will learn to respond without fear or embarrassment. Our self-love spills out as openness to others, because to close ourselves off is no longer necessary. This is the lesson we have learned about being gay; it is

something we can apply to the rest of our personalities as well.

And what of our reactions, when others come out to us? To meet what they say with openmindedness, to evaluate without being judgmental, to acknowledge the risk they have taken by doing so, a risk of which they consider us worthy-- in short, to respond to them as we would have them respond to us: these reactions will create an environment in which communication can occur. When honesty is met with honesty, coming out becomes a natural and joyous part of being alive.



Shalom,

laure





## LETTER FROM THE EDITOR

At the November Semi-Annual Congregational Meeting I was pleased to report on the progress that has been made over the past months with the Jewish Gaily Forward and the Newsletter Committee.

I explained that inflation has not exempted us from it's wrath. Our mailing list has grown in excess of 1,000 persons. To assist us in knowing who is sincerely interested in receiving the Forward we were enclosing a postage free card in the December and January issues of the Forward. On the card we were stating that your 10¢ stamp on the card helps to defray our costs. To date we have received not only the cards, but several checks far in excess of 10¢. WE LOUDLY THANK YOU!!

Members, organizations, and persons residing outside the U.S. need not respond as the Forward will keep coming automatically.

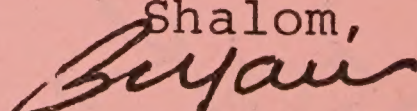
The Newsletter Committee was acknowledged for their tireless efforts. I then encouraged more participation by members as this spreads the mitzvot around, and lightens the burden on those who already have overextended themselves.

Because financially we must mail under a bulk mailing permit many readers do not receive the newsletter until several weeks into the month. I feel, therefore, that since I am powerless over the U.S. Postal Service, the newsletter deadline will remain the tenth of each month. This will give us an additional week jump on the mailing process. Hopefully, you will receive your Forward that much soon.

Happily I was able to report to our members that the content and overall quality of the Forward is going forward. We have several ideas for enhancing the Forward and you will witness the results very shortly.

Overall, as our membership expands and our outreach programs grow, the Forward will become more comprehensive and varied. We will always strive to reach out with the message of Sha'ar Zahav.

Thank you for the opportunity of allowing me to serve.

Shalom,  
  
Bryan Taylor,  
Editor



# from where i stand

From the desk of  
ALLEN BENNETT

Here in San Francisco there is an organization called the Institute for Advanced Study of Human Sexuality. At the Institute they offer a program called the Sexual Attitude Reassessment seminar. Through this seminar (abbreviated SAR) the Institute staff and those trained there have been able to help large numbers of people confront their own attitudes about human sexuality and, where appropriate, change the attitudes which prevent or inhibit one's comfortable adjustment to the world in which we live, a world full of archaic and often anacronistic attitudes on the subject of human sexuality.

I am only half joking when I suggest that we might consider having SARDS at Sha'ar Zahav. I would think that, instead of having Sexual Attitude Reassessment seminars, we should rather have Synagogue Attitude Reassessment seminars. What prods me into this bit of cynical fantasy is the dawning awareness that, while most of our members come to our doors for a whole host of reasons which are different from those of the members of most mainstream congregations, there are certain attitudes which they have which seem to reflect unrealistic or flawed expectations.

One such attitude which seems prevalent is that, when you join a synagogue, it's like joining a social club, with the normal benefits. In short, they believe that you pay your money, and from then on, the synagogue "does" for you. Unfortunately, there is nothing in the history of Judaism which documents such an expectation. (Actually, this would also be untrue for any other serious religious group).

What is the case is that by casting your lot with a synagogue, whether ours or anyone else's, you make a commitment of service. To join a congregation of Jews is to commit oneself to be a Jew who serves other Jews. Synagogue membership means that you get the privilege of serving others; it means that you earn the right to work for the benefit of Jews, not only who are members of your own synagogue, but also for those who are not, or cannot be, members. The tangible benefits, like dividends, door prizes, and the like, are almost non-existent. But the intangible rewards are too numerous to count. That is not to say that belonging is all work and no play, or that



synagogue membership is drudgery. Far from it! But I would hate to think that people were joining us under false pretenses.

I have heard many people saying that they have never felt as great a feeling of mishpachah (family) as they do at Sha'ar Zahav. And in a society where alienation is far too common, knowing that you have family where and when you need them is good to know indeed.

But I take that concept of mishpachah and its corollary of kehilla (community) in the traditional Jewish sense, i.e., that we can and must depend on one another. We may squabble and bicker internally, as all healthy families do, but we do so knowing that when push comes to shove, we can bury our differences immediately and stand up as one to defend ourselves against whatever foe we have to face.

In other words, we gain strength from one another just from knowing on whom we can count. In these troubled times, I take no one at their word. Over the centuries Jews have learned how false promises can be, even from the well-intentioned. It is the act that counts, not the vow. It is on the basis of that principle that the concept of Mitzvah has stood the test of time. And it is on this same basis of understanding that I preached a sermon over a year ago, where I suggested that we stop "playing" synagogue, stopped acting as if this were a gay and lesbian social group calling itself a synagogue, and began taking ourselves seriously as a synagogue, behaving in deed as synagogues behave.

I believe that, in almost every sense of the word we have done just that. And I am sure that it is because our members have given selflessly of themselves more often than can be counted that we have made the strides that we have made.

But lest anyone think that we can rest on our laurels, let's not be misled by success. Such successes are notoriously transitory, and besides, the numbers of Jews whom we need to reach so far outstrips the numbers that we have already reached, that on perspective, it looks like we haven't even begun to scratch the surface.

I urge you, friends, as another of our multitude of "New Years" rolls around, to take stock once again to engage in your own **Synagogue Attitude Reassessment** seminar, to determine what you expect from your con-



gretation, to determine the validity of that expectation, and to determine what you, **yourself**, will have to do to make it happen. For by gauging your mitzvah potential, you can know full well what you can expect your synagogue to be and to do.

*Shalom,*

*Allen*

## refugee followup

Scott Chase wishes to acknowledge everyone who participated in the Gay/Lesbian Cuban Refugee Program. In particular, Scott says THANK YOU many times over to Ron Lazell for the use of his basement for storing all the items collected on behalf of the refugees.

Many items were sold and the remaining articles will be donated to the Salvation Army.

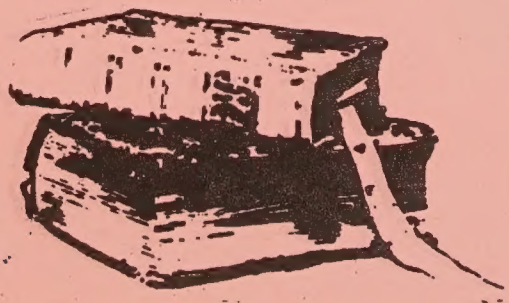
Again, thanks to everyone who either donated clothing, kitchen utensils, bedding, and furniture, or who purchased those items. or both!

## judaism today

The 12th Regional Biennial Convention of the Northern California Council, Union of American Hebrew Congregations will be held at the Marriott Inn - Berkeley Marina, January 30 through February 1.

The Convention will feature seminars, workshops, worship, and activities that will be inspirational to synagogue leaders and members.

For more information, please contact the UAHC at 392-7080.





## TEA AND TUPPERWARE

TEA AND TUPPERWARE...and we'll even through<sup>as</sup> in a little sympathy, if you like.

It will be campy and fun, ofcourse, but we'll also take care of some pretty important business, too. We will all be able to acquire those lettuce crispers and other plastic goodies we can no longer live without; and, we will raise money for our Congregation at the same time.

"Tea and Tupperware" happens on Sunday, January 25 from 3:00 to 5:00 p.m. at the home of Alan Schrager, 150 Lombard Street, Apt. 602, San Francisco (That's just east of Coit Tower, at Sansome) There will be free gifts for everyone, and a door prize drawing. In addition, there will be a gift for the person who places the largest order.

Complete Tupperware catalogues will be available at Shabbat services throughout January. Pick one up EARLY as the catalogues go fast and the supply is limited.

Please encourage your friends to join you at the party, or bring their orders with your own.

Twenty percent of the party's proceeds will go to Congregation Sha'ar Zahav.

While reservations are not required it is helpful to know approximately how many persons will be attending. Please leave your message on the synagogue answering machine, 621-2871, if you plan to join us for "Tea and Tupperware."

See you there! Hmmm...now, let's see...I want that...and that...and, oh, that one's great!....





# bits & pieces

## WELCOME BACK PENNY!

It was a true delight to see and visit with our recent past Co-Leader Penny Dasher at Hanukkah. Penny current resides in New York City and has been greatly missed at Sha'ar Zahav. Come home to San Francisco again soon, Penny. WE LOVE YOU!

## OUR FIRST BAT MITZVAH

On January 23, Cary Kandel will become our first Bat Mitzvah at Congregation Sha'ar Zahav. What Cary has chosen to do, and what David Ben-Jacob did in November, is to light the candle of encouragement for others to experience this wonderful dedication to our faith. Mazel Tov Cary, may you always illuminate us!

## A DOUBLE MAZEL TOV

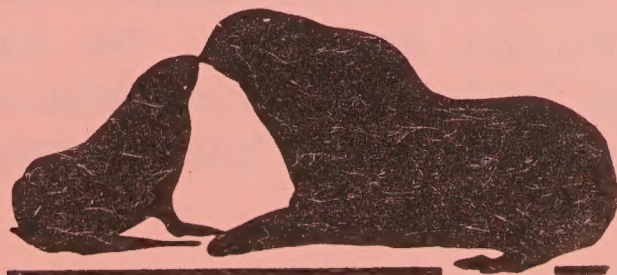
Steven Fritsch-Rudser has resigned as our dedicated Recorder to assume his new duties as Chair of the Ritual Committee. Steven brings a wealth of expertise to our Ritual Committee. We feel very fortunate that with his talents our services will become even more meaningful and splendid.

The second part of the double mazel tov goes to Shelley Fernandez who has graciously accepted the often burdensome task of Recorder. The Recorder is responsible for taking the minutes at Va'ad meetings, acts as Parliamentarian, and as an Executive Committee member has a full range of duties.

Shelley has served on the Board of the Bay Area Council on Soviet Jewry, and numerous other boards, committees, and organization staffs.

Again, we are fortunate that she is willing to devote her abilities on the synagogue's behalf.

Both appointments were made at the December Va'ad meeting.





Shalom Achyot and Achim,

For some time now I have been receiving the Forward, and I have thought many times of sharing my experience as an Arab Jew in this newsletter.

So much of my experience is different and often I feel "invisible" and conflicted. As a lesbian Jew I feel the commonality that binds us as gay/lesbian Jews. However, as an Arab Jew, raised stateless in the Near and Far East. I feel distant from the dominant European Jewish culture. My "invisibility" as an Egyptian-Iraqi Jew only enhances the feelings of alienation. People don't know that there is such a thing as Sephardic Jews who are from Arabic, and not necessarily Spanish, countries.

I was raised feeling at one with all Jews, Ashkenazi and Sephardi. As a young girl I dreamt of being "Susan Goldberg" from New York, thus valuing European-American Jewish culture over my own. And, I was in love with a real Susan Goldberg from the Bronx. Susan's father was an American businessman and they lived in the same city in Japan where I resided.

As a child I was aware of the historical pogroms of Europe, and I wrote book reports on the Holocaust in my Catholic and Protestant international missionary schools. Many Jews and other foreigners attended these schools. I would also listen to my parents' stories of Jewish oppression in their countries. I remember my mother recalling running away and hiding with her family in friendly Christian Arab homes while the Moslem Arabs raped and humiliated and ransacked Jews and Jewish homes during the Rashid Ali riots in Iraq in 1941.

In Japan I grew up with displaced Jews from the Western world and the Eastern world. We attended the same synagogue filled with both Sephardi and Ashkenazi style and accents. Most of the Ashkenazim were refugees from Russia and Eastern Europe, the Sephardim were from all over the Middle East. Many persons came via Shanghai, India, and Burma. And then there were also American Jews, and Jews from South America. We knew each other existed, and we all shared being Jewish and experiencing Anti-Semitism in the Diaspora.



What bothers me is the lack of awareness of Jews who come from Arab countries; hence the "invisibility." People are very often unaware that the majority of Israeli Jews are immigrants and refugees from Arab lands.

Perhaps, if there is an interest, I will send in historical and current events about Arab Jews. I am willing to share my own experience, as well as what I know and the information I have about Oriental Jews. I have been gathering this information in an effort to feel less "invisible" and to be more informed. Let me know if there is an interest by contacting the Forward.

As a start please find enclosed with this letter a map from Martin Gilbert's atlas, The Jews of Arab Lands - Their History in Maps.

Shalom,

Rachel Wahba

The Jews of Iraq formed large communities from biblical times, and were settled in hundreds of towns and villages for more than 1,200 years before the Muslim conquest of 634 AD. After that conquest they continued to prosper, despite spasmodic and at times severe persecution. In 800 AD and again in 850 they were subjected to heavy taxation, restrictions of their residence, and forced to wear a yellow patch on their clothing. In 1000 AD they were subjected to severe oppression, including punitive taxation. In 1333 the synagogues of Baghdad were destroyed and much property looted. From 1750 to 1830, under Turkish rule, anti-Jewish measures were so severe that many fled to Persia and India. By 1900 the Jews of Iraq, after 2,500 years of continuous settlement, numbered more than 120,000



Plate 5.

A nineteenth century Hanuka lamp from Baghdad.



# Remember!

## THE JEWS OF IRAQ IN THE TWENTIETH CENTURY

0  
Miles

1935 Jews removed from Government Service. Many Jews forbidden to travel to Palestine  
 1936 Ten Jews killed by Arab riots in Baghdad and Basra. Teaching of Hebrew prohibited  
 1947 No Jewish children accepted in Government schools  
 August 1948 Zionism declared a crime (with Nazism, Communism, Atheism and Anarchism) Many Jews imprisoned, some hanged  
 10 March 1950 Official decree confiscates all property of Jews leaving for Israel, and appoints a special custodian to sell it by public auction. All emigrants' bank accounts seized by the State  
 25 February 1958 Abolition of Jewish Community Status. All community property, including schools and hospitals, transferred to Government

3 March 1968 Law No 10 forbids Jews to receive more than 100 Iraqi dinars per month for sale of immovable property (in 1948 the Jewish community had been made to pay 250,000 dinars towards the Iraqi war effort against Israel, and towards the Palestinian Arab refugees)  
 1969 Nine Jews hanged for 'Zionist' activities in January; 2 hanged for 'spying for Israel and the CIA' in August; 2 killed in September; 4 killed in November  
 October 1972 Many Jews arrested. 16 disappear without trace. More than 20 murdered  
 April 1973 A family of 5 Jews murdered in their home

### JEWSH POPULATION

1948	135,000
1971	2,500
1974	400

1933 20 Jews murdered

Dec 1947 A Jew accused of trying to inject cholera germs in water drunk by Arab children

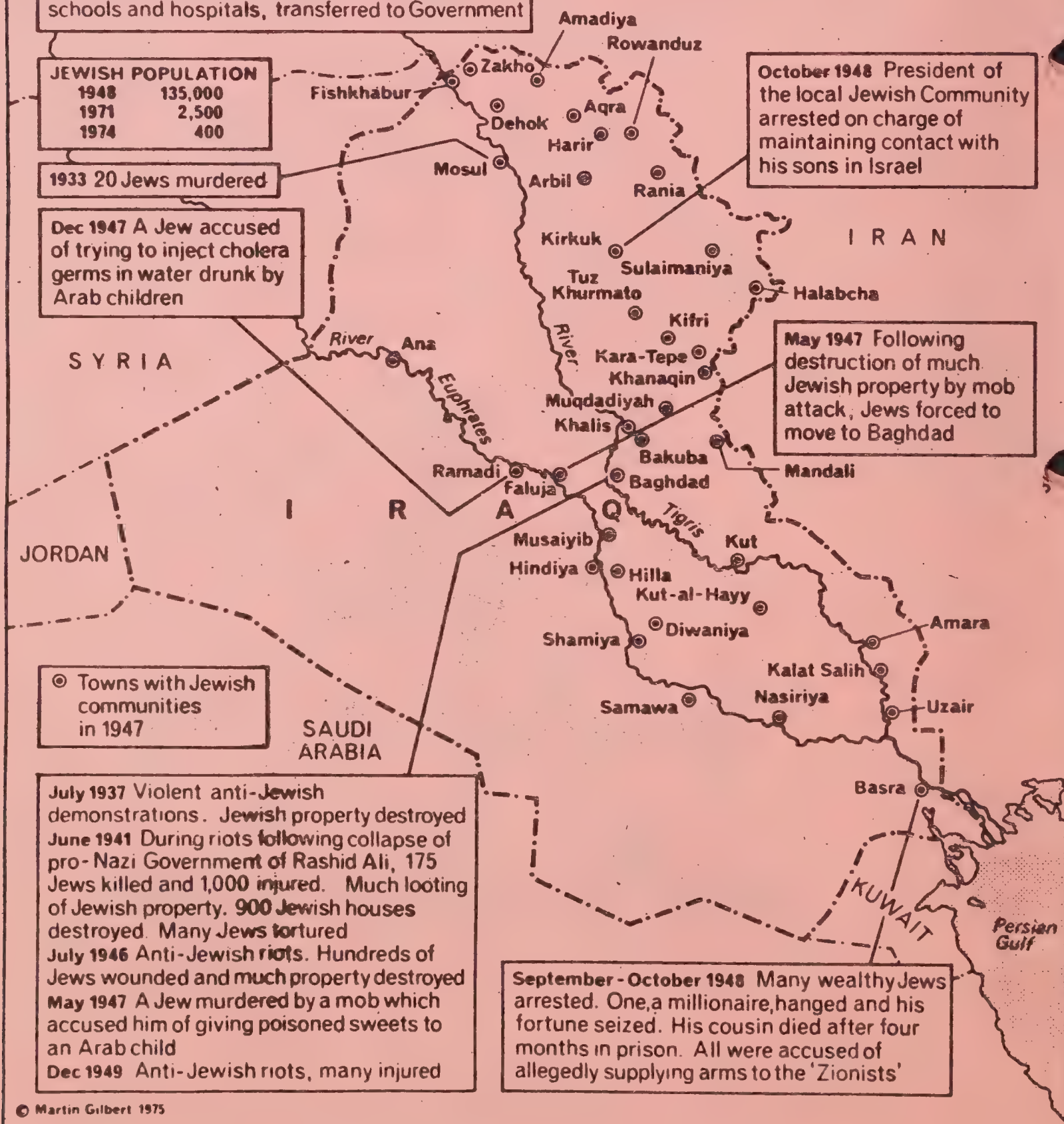
October 1948 President of the local Jewish Community arrested on charge of maintaining contact with his sons in Israel

May 1947 Following destruction of much Jewish property by mob attack, Jews forced to move to Baghdad

© Towns with Jewish communities in 1947

July 1937 Violent anti-Jewish demonstrations. Jewish property destroyed  
 June 1941 During riots following collapse of pro-Nazi Government of Rashid Ali, 175 Jews killed and 1,000 injured. Much looting of Jewish property. 900 Jewish houses destroyed. Many Jews tortured  
 July 1946 Anti-Jewish riots. Hundreds of Jews wounded and much property destroyed  
 May 1947 A Jew murdered by a mob which accused him of giving poisoned sweets to an Arab child  
 Dec 1949 Anti-Jewish riots, many injured

September - October 1948 Many wealthy Jews arrested. One, a millionaire, hanged and his fortune seized. His cousin died after four months in prison. All were accused of allegedly supplying arms to the 'Zionists'





# PLEASE NOTE:

Over the past six months our synagogue has grown at a rapid rate, and so has our mailing list. To all new members, as well as those who show an interest in our synagogue, we say, THANK YOU! Thank you for sharing yourselves with us.

To all non-members: Due to rising publication and mailing costs we are asking you to please complete and mail the enclosed card if you wish to continue receiving the Jewish Gaily Forward.

Organizations and readers who reside outside the United States need not respond. These parties will continue to automatically receive the Forward.

We want to reach the widest possible readership with the message of Congregation Sha'ar Zahav, and your response will let us know that your interest in Sha'ar Zahav sustains our effort.

Please mail the enclosed card today to insure that you will receive the Forward each month. Your 10¢ stamp on the card will defray our postage costs (the P.O. charges us 20¢ otherwise), and make you feel good.

Thank you for your prompt cooperation.

Shalom,

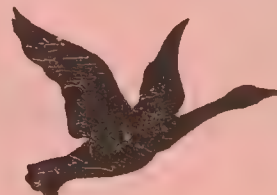


Bryan Taylor  
Editor

YOUR  
LAST  
CHANCE



MAIL  
TODAY





## ONEGS

- December 5: Our Annual Hanukkah Latke Party. Thanks and hugs to Victoria Phillips of New York City who sent us two beautiful cheese-cakes for the party. Thanks and hugs again to all the wonderful latke flippers who toiled in the kitchen and helped to make the latke event a smashing success.
- December 12: By Nancy Meyer and Irene Ogus in honor of their one year anniversary.
- December 19: By Bryan Taylor and Don Hautala in honor of their six month anniversary.
- December 26: By Beauregard Lowell III in honor of his mother Victoria.

\*\*\*\*\*

In addition to the wonderful people who helped setting up the Hanukkah Latke Party, and all those who slaved over the stove flipping latkes, cleaning up afterward and keeping their cool through it all, I want to say THANK YOU to every one who brought potatoes, onions, and all the other necessary items that made the latke event a true success.

Also I wish to say THANK YOU to everyone who helped bartend at our Hanukkah Dance the following evening.

Lots of THANK YOUS for lots of SPIRIT!

Shalom,  
*David*

David Ben-Jacob,  
Oneg Chair





# ritual calendar

- Friday, January 2: Torah Va-Era  
Exodus 6:2 - 9:35  
Haftorah  
Ezekiel 28:25 - 29:21  
Rosh Hodesh Shevat  
Daniel Chesir, Services
- Friday, January 9: Torah Bo  
Exodus 10:1 - 13:16  
Haftorah  
Jeremiah 46:13 - 28  
Rabbi Allen Bennett,  
Services
- Friday, January 16: Torah Be-Shallah  
Exodus 13:17 - 17:16  
Haftorah  
Judges 4:4 - 5:31  
Dan Kohanski, Services
- Friday, January 23: Torah Yitro  
Exodus 18:1 - 20:23  
Haftorah  
Isaiah 6:1 - 7:6, 9:5  
Bat Mitzvah of Cary  
Kandel
- Friday, January 30: Torah Mishpatim  
Exodus 21:1 - 24:18  
Haftorah  
Jeremiah 34:8 - 22;  
33:25, 26  
Rosh Hodesh Adar I  
Laurie Radovsky, Services





## birthdays

Lou Greene 1/1  
A.W. Bannowsky 1/6  
Mike Rankin 1/19  
Bill Goldstein 1/24  
Aaron Cooper 1/30

## donations

Beauregard Lowell III  
Gerry Rosenstein  
Allan Berenstein  
(in memory of  
Harry Berenstein)  
Mona Sarfaty  
Mike Abramson  
Paul Schwartz  
Donald Albert  
Jerrold S. Gold  
F. Hyman  
Marc Lipschitz  
(in memory of  
A. Martin Lipschitz)  
Lewis Houden

## yahrzeits

Rose Auerbach,  
mother of Steven Auerbach, 1/23

Jacob Cohn,  
grandfather of Herb Cohn, 1/15

All Friday night Shabbat services begin at 8:15 p.m. and are held at the Jewish Community Center, California and Presidio, San Francisco.

## Congregation sha'ar zahav

Post Office Box 5640  
San Francisco, CA 94101  
(415) 621-2871

### CHANGE OF ADDRESS

If you're moving,  
please allow six  
weeks for  
processing time.

Attach current address label here.

#### NEW ADDRESS:

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Mail to:  
Sha'ar Zahav  
P.O. Box 5640  
S.F. CA 94101



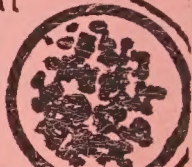




TEVET \ \ \ \ \

# JANUARY 19

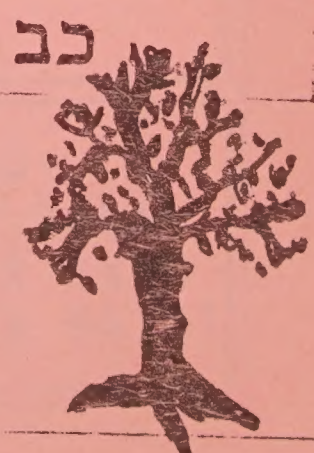
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4 כח	5 כט	6 Rosh Hodesh Shevat א  ב
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11 VA'AD MEETING ז	12 ז	13 ח ט
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18 יז	19 יח	20 ★ Tu bi-Shevat FORWARD STUFFING AT BRYAN'S - יט
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25 TUPPERWARE PARTY - 3 P.M. AT ALAN SCHRAGER'S כ	26 כא	27 כב
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# טבת שבט

ED THU FRI SAT

	1 SHABBAT SERVICES DANIEL CHESIR	2	3
כה	כז	כז	

7	8 SHABBAT SERVICES RABBI ALLEN BENNETT	9	★ 10 THE FORWARD DEADLINE
א	ה		

14	15 SHABBAT SERVICES DAN KOHANSKI	16	Shabbat Shirah 17
י	יז	יז	

21	22 SHABBAT SERVICES BAT MITZAH OF CARY KANDEL	23	24
י	יז	יז	

28	29 SHABBAT SERVICES LAURIE RADOVSKY	30	31
כד	כה	כו	





